Surára
Pakidái

/87 cont./

231 writes: "Whether the first hunter-gatherer hordes migrating to
174 America from northeastern and northern Asia by way of the Bering Strait brought the dog along has, apart from the Eskimo dog, not as yet been proved with certainty, even though it is probable. Whether the dogs of the New World can be traced back to such early dogs, that is, of the late glacial to early postglacial times, migrating in with human beings, or whether they have come from autochthonous ancestors of New World origin is a zoological problem that cannot be decided here. Opinions about it differ. In most recent times there seems to be more of a tendency to favor a Neotropical origin of Indian dogs" (420). In this last statement

420. Termer, 1957, p. 2.

Termer refers to comments by Gilmore (421).

421. Gilmore, 1950, p. 377.

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[197] In contrast to the obscure origin of the two breeds of dogs, there is no doubt about that of the cocks -- cacará --, for these were acquired from the caboclos (planters, rubber and palm-fiber gatherers) by barter only a short time ago. Yet I was very much surprised when, on entering the Surára and Pakidái malokas, I found a large number of cocks but no hens (422), although they could

422. Incidentally, these are also called cacará.

obtain these as well. There is no interest in doing so, however, for they keep cocks only for their colorful plumage and their crowing at dawn (423). Most families have one or two, which they

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423. Ehrenreich reports of the Ipurina, an Aruak /Arawak/ tribe, that they keep only dogs and cocks as domestic animals, and that the latter were very popular in particular as sentinels (Ehrenreich, 1891, p. 61).

Surára
Pakidái

/87 cont./

235 also give names; they are fed by the women. During the day they [552] run around freely, and at night they are confined in a common pen built out of thin trunks and sticks beside each maloka. When the tribe is traveling, it is the duty of the small boys to carry a rooster in the plaited carrying basket made from the bast strips of the curauá plant (see p. 106). When a temporary camp is set up in the afternoon, the cocks are set free. During the night they rest on the limbs of low trees, usually in the vicinity of their owners. Before the march is resumed the next morning, they are caught again and put in the baskets of the boys. I might also men- [825] tion that the Surára and Pakidái never kill a cock, for it is a member of the household, and they believe furthermore that roosters [262] and hens are unclean animals that eat any kind of filth. For this reason, eating their meat, including the eggs, would be very harmful for human beings (424).

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424. Among various Karaiben /Carib/ and Aruak /Arawak/ tribes of Guiana, where many chickens are kept, neither the meat nor the eggs are eaten (Im Thurn, 1883, p. 265). Ehrenreich reports the same thing about the Karajá /Caraja/: "Even the domestic hen, which reached the Araguaya /Araguaia/ tribes a long time ago in the domestic state and has multiplied tremendously, is, as a member of the household, not used for food, nor are its eggs. In modern times, however, it serves as a trade item in dealings with travelers, who sell the poultry in the first settlements of the province of Para at a high profit" (Ehrenreich, 1891, pp. 13/14).

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The tamed wild animals, such as monkeys, parrots, araras, and [171] parakeets, also enjoy complete freedom. I never found them tied up, as is mentioned by Baldus, for example, for the Chaco tribes (425).

425. Baldus, 1931, p. 18.